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COWLEY

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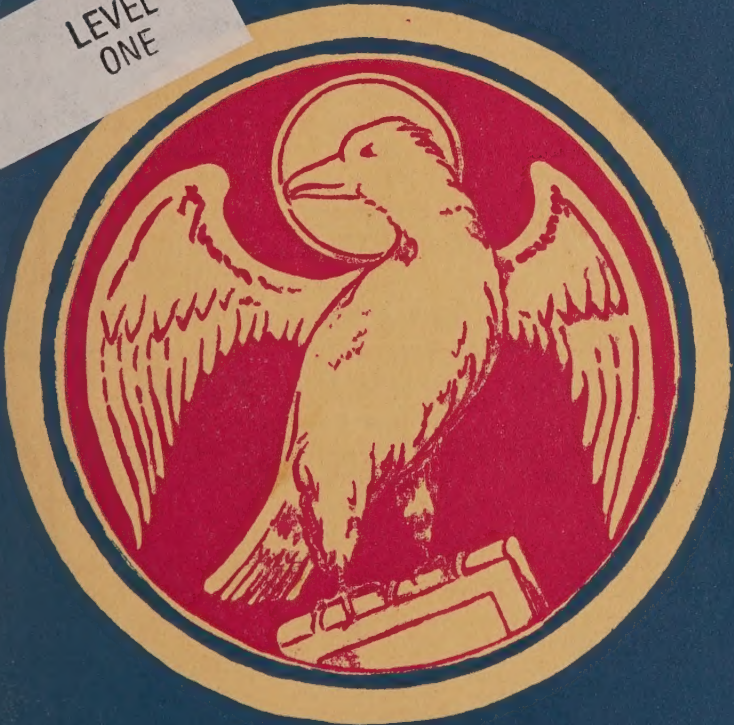

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXII SPRING, 1949 NO. 85

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E., *Editor*
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Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

THE AMERICAN MISSAL

Altar Cards

ALTAR Cards are neither mystical nor symbolic. Few "Ornaments" of the Altar are more functional. On them are printed excerpts from the Book of Common Prayer, together with the Offertory Prayers implied by the rubrics, and a few other devotions. Priests with imperfect memories (and who among us has a *perfect* memory?) often find them a great help. At the request of many parish priests we are producing a set of Altar Cards, geared to the new Missal.

These will be handsomely printed in red and black, and will sell for $2.50

Altar Cards ready July 2, 1949

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Unbound sheets, folded and collated $20.00

Red buckram, round corners, red edges, eight markers, complete tabbing $25.00

Red morocco, round corners, gold edges, eight markers, complete tabbing $45.00

The prospectus of The American Missal will gladly be sent on request.

THE SECRETARY OF PUBLICATIONS
980 Memorial Drive
Cambridge 38 Massachusetts

FATHER VIALL CHOSEN BY JAPANESE CHURCH

READERS of COWLEY will recall that Father Viall was elected Assistant Bishop of Tokyo in 1947; the first foreigner ever to be elected to the Episcopate by a Synod of the Nippon Sei Ko Kwai. In deference to the National Council and the Presiding Bishop, Dr. Sherrill, and their expressed desire that the Father continue as liason officer of the American Church, the Chapter thought it best that the Father continue in that capacity.

Recently however, at the urgent request of House of Bishops of the Japanese Church, and with the consent of Bishop Sherrill and the National Council, together with that of the Father Superior of the American Congregation, Father Viall relinquished the position of liason officer and assumed instead the Wardenship of Central Theological College, Tokyo. (See page 28 of this number of COWLEY.)

The Bishops likewise expressed an earnest wish that the Society would now give permission for Father Viall to accept his election to the Episcopate. At a special Chapter held at the Monastery on April 4, the Chapter gave the necessary consent, and it is now expected that Father Viall will be consecrated at Holy Trinity Church, Tokyo, Japan, on Saint Mark's Day Monday, April 25, 1949.

It is understood that Bishop Yashiro of Kobe, Presiding Bishop of the Nippon Sei Ko Kwai, will be the Consecrator; Bishops Nakita and Mayekawa, Co-consecrators; Bishop Nakamura of Tohoku, Preacher; Father Sakurai, S.S.J.E., Provincial Superior of the Society of Saint John the Evangelist in Japan, Master of Ceremonies.

The Father is a member of the Japanese Province of the American Congregation of the Society. We ask the prayers of all our readers for God's blessing on our Father in his new sphere of work.

The Fathers and Brothers of the Society of Saint John the Evangelist wish you all the blessings of Passiontide and Easter.

SPRING IN CAMBRIDGE

Courtesy Miss Sara Gibbs

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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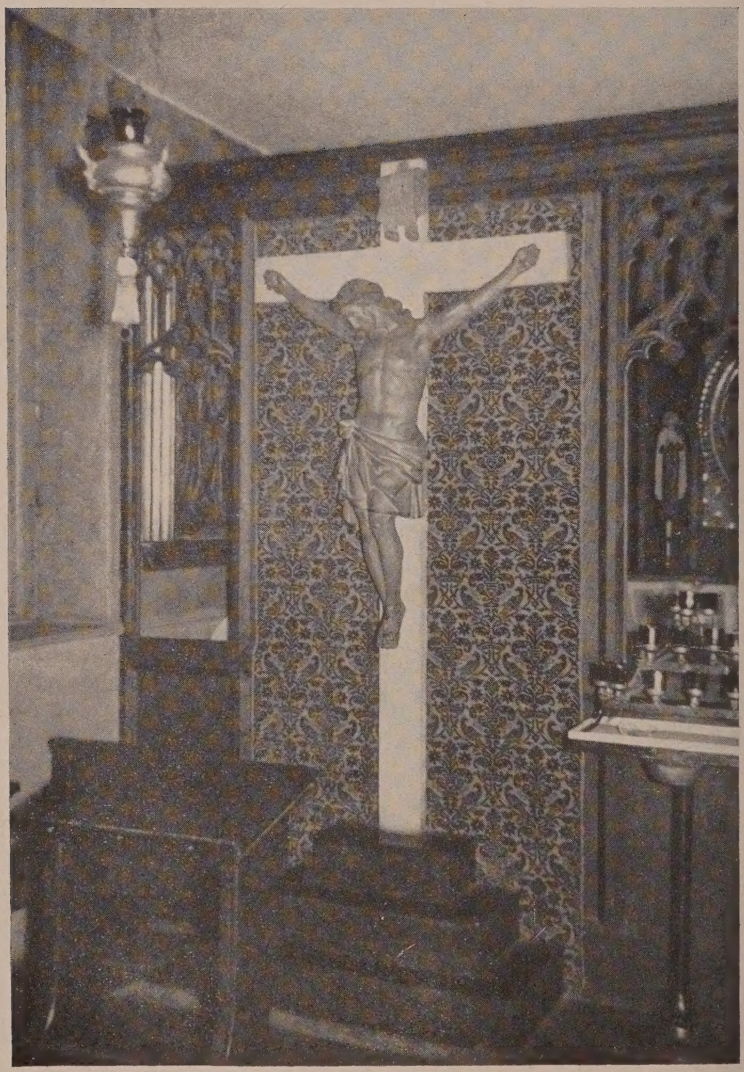

Photograph by L. B. Kastenbein, II

THE CRUCIFIX AT THE MISSION CHURCH OF SAINT JOHN THE EVANGELIST, BOSTON

For two generations this has been one of the best-loved shrines at Saint John's Church. It was given as a Thank-offering for a mission preached by Father Dolling around the turn of the century.

"REMEMBER"

Sermon by FATHER MCDONALD *on his Silver Jubilee*

Our beloved Associate Editor celebrated the twenty-fifth Anniversary of his profession on Wednesday, February 23, of this year. On the following Sunday, the Father Superior celebrated the Jubilee Mass, assisted by our Associate, The Reverend Perry Marshall, as Deacon, and Brother Herbert-Francis S.S.J.E. as Subdeacon. The Sermon preached by Father McDonald follows:

"When I became a man" —

I Corinthians xiii:12

JUST a few moments ago we heard sung those magnificent words of Saint Paul on Christian charity. After his conversion, Saint Paul opened up his every faculty to God, so that every portion, every corner of his being might be filled with God. He learned how to know God, to serve God, and what is most important: he applied his heart so thoroughly to living the Life of our Lord within his own life that he learned how to love God. He knew that God our Lord first loved him, and had given him a good reason for loving our Lord in return. "He loved me, and gave himself for me." "Herein is love manifested, that while we were yet sinners Christ died for us."

It may well be that Saint Paul, in his thoughts about God's love for man, went back to the very beginning of things. He may have gone back to the Creation, when time began for man. For there, almost at the end of the chapter in which he speaks of the great virtue of love, he says these words: "When I became a man." When man became man. It was God who created man, and as we read, created him out of something that had already been created. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

"And God created man in his own image and blessed him." With this new creation, with this blessing, came the power of knowing, and serving, and loving God. Man could know God through revelation. He could know God by what God had put into his heart and mind to think. God gave man the power to reason, and to piece together various bits of knowledge, and so raise his head, his heart and his soul upwards to a certain knowledge of his Creator. He could serve God by using the things which came to his hands in order to build up and construct. He could use created things the way God had intended them to be used. He could use his own mind, body and soul to the honour of God who had created him, who had given him life, who had made him like to God's image. Man was to see the relation of God, not only to the rest of creation, but

also to man's self, to his inmost soul. In that way man would be enabled to believe in God, to honour, worship, and love Him.

That is what took place "When I became a man", when our race was changed by God from some other creature into man who had the power to do the will of God in this world. That made man the lord and master of all that had been created in this world. Man became the representative of God. God chose man as the medium through whom He could make His will known to all creation. And, above all, man could with the mind and heart and will discern between God and what was not God. Man was endowed with power to choose God, and to turn his back upon the things that are not of God.

And while the clay was still in God's hands, God may have whispered a word of warning to this new creature. He may well have said, "Remember, O dust, that thou art man."

But alas, the dust did not bear in mind that he was still dust. He did not remember the nothingness from which he had been created, nor did he remember the warning as to his unique vocation as man. The dust tried to be as its Molder and Creator — to be "as gods". And after that, God had to remind man that he was nothing. "Remember, O man, that thou art dust." At any time man might crumble again into that from which God created him. We cannot remind ourselves too often or too severely that we are but dust. On Wednesday next, those who are present at Mass will be reminded of this very thing. The ashes of the burnt palms will be placed upon our foreheads in the form of a cross; and we shall try to keep that cross not only on our foreheads but in our hearts. Remember, O man, the nothingness of man, apart from God.

Yet, despite all this, our Lord says of man, even in our fallen state, that "The kingdom of heaven is like unto a man." We seem to have forgotten so much of this — of the real vocation of man as a child of God. Yet apparently God still depends greatly upon man, upon us in this world even today, as his representatives. It would be a happy thought if we could say that man is like the kingdom of heaven!

When I "became a man" I was given the power to turn to God, to seek Him and to find Him in all things and in all people about me. In Holy Baptism I was raised from the level of the animal, and the Holy Spirit was given to me that I might be a new creature. I became a man so that I might use my mind, my heart, and my soul to look up to God in prayer, and thus preserve His image in my soul. I became a man that I might learn how to know God, how to serve God, in the ordinary and simple ways of the state of life

into which I was put by Him. I became a man that I might love God in return for all that He has done for me, and still does for me; for what He continually gives me; that I might grow in the spirit of thankfulness and gratitude towards Him who loved me and gave Himself for me; that I might with all the faithful receive Him in Holy Communion, feed on Him by faith with thanksgiving, and thus grow into a clearer likeness to Him. Remember, O dust, that thou art man, fashioned in the image of God, called to love and to serve Him, and to enjoy Him forever in eternal beatitude.

THE BLESSED MOTHER

This picture of the statute of the Blessed Mother in the Monastery Church was taken by Brother David Anthony.

Man had turned away from God, but God so loved us that He became man for us. Man tried to be "as gods", but it was only as God our Lord came down to us that we who are dust could be lifted up to Him. Only God coming to earth as Man could lift us up to the level of God. For the dust, of itself, it is impossible. Only in and through Christ can it become possible. As Saint Augustine says, "God became man that man might become as God" — divinized. Not only Godlike but Godly: "Members of Christ, children of God, and inheritors of the kingdom of heaven." It is in Christ that we can realize our vocation to become a man.

Thinking of this, we who are dust can yet say to our Lord, "Remember, O God, that Thou art Man." These coming days of Lent are given us to use in union with our Lord, that we may go with him in spirit up to Jerusalem, and that we may also go with Him as He girds Himself for the great work of bringing the children of God back again to Himself. "Remember, O God, that Thou art Man, and look upon men who are dust with thine eyes of infinite mercy and pity. Remind us of the dignity of our calling as a new creature, and lift us through love to oneness with thee. May all mankind return to Thee. Amen."

HYMN FOR SAINT JOSEPH OF ARIMATHEA

This hymn was composed for the dedication of the Altar of the Chapel of Saint Joseph of Arimathea in the Washington Cathedral on Ascension Day, 1929. It was set to music by Reginald Mills Silby, the distinguished New York musician. An exhaustive search of available sources seems to show that this is the only hymn ever to be written in honour of the Saint who gave his own tomb for the burial of our Lord Jesus Christ.

We observe his Feast on February 22.

MOST holy Joseph, glory high attaining,
To whom was given favour all excelling,
Merits forever that Christ's faithful children
Praise his devotion.

On that dread Friday of the Preparation,
Secret disciple, fearful, yet so loving!
From the proud Roman, Jesus' body begging,
Owned his Master!

He, from the Altar of the Cross its Victim
Beareth to Mary, bowed in sore affliction;
While Nicodemus bringeth an oblation
Of sweetest spices.

So to the just man's tomb the Lord of glory
Giveth the treasure of his own dear Body;
Thence, on the third day, He with pow'r Almighty,
Came forth forever.

Won, his allegiance, evermore undying,
Joseph sets forth, his Master dear proclaimeth;
Forward through Gaul, with holy zeal out-flaming,
His way he taketh.

Far is the Isle the Western Sea enfoldeth;
Fair wind and wave bear blessed Joseph thither:
On its green shores his spirit up he yielded
To his Creator.

Father and Son and Holy Spirit name we;
God in three Persons, One in Three we praise thee;
With whom is power, honour and salvation,
Unto all ages. Amen.

Herbert Woodhull van Couenhoven

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BISHOP CHANG AND SOME YOUNG ENGLISH FRIENDS
This picture was taken outside a London Church during the last Lambeth Conference.

THE CHURCH IN FUKIEN

A Summary of a Conference by the RIGHT REVEREND MICHAEL CHANG, Bishop of Fukien

Saint Benedict, Patriarch and Father of Western monks, in the Holy Rule which he gave to his spiritual sons, told them that visitors to the Monastery were to be received as Christ Himself. Few visitors to our Monastery in Cambridge have made such a deep impression as Bishop Chang of Fukien, who spent the inside of a week with us, while fulfilling some speaking engagements in the Diocese of Massachusetts. While with us he twice honoured us by celebrating our Chapter Mass; and we want to pass on the blessing of his visit by sharing the Conference he gave to the Community with our readers.

FUKIEN tea played its part in American History in connection with the Boston Tea Party in 1773. The cargo of tea thrown into Boston Harbour was Fukien tea!

The Diocese of Fukien, co-terminous with the Chinese province of that name, is one of the more than three hundred and twenty dioceses of the world-wide Anglican Communion. It lies on the south-east coast of China, north-east of Hong Kong, south of Shanghai, and opposite the big island of Formosa. In size it is about as large as England without Wales, and it has a population of some fifteen million people. It is one of the most beautiful

provinces of China — a land of glorious hills and rivers. The terraced hill-sides are famous for their tea; and, as we have said, Fukien tea had its part in the Boston Tea Party.

When you see beautiful lacquer work, think of Fukien.

When you think of the spread of the Gospel, think of Fukien. Gospel in Chinese is made up of two characters — *Fu,* meaning blessed; and *Ing,* meaning sound or news — the Blessed News. Fukien is also made up of two characters — *Fu,* meaning *blessed:* and *Kien* meaning *established* or *establishment* — the Blessed Province. And the name of the capital, Fuchow (often spelled Foochow) means Blessed City. Thus, the Blessed News for the Blessed Province. May the Blessed News make the Blessed Province truly blessed.

Now the Diocese of Fukien is unique in three ways. It is unique in its history. It is unique in being the largest Diocese of the Chinese Holy Catholic Church — it has many more Churches and Church members than any other Diocese in China; it is unique in being probably the poorest Diocese in China.

I UNIQUE IN HISTORY

First let us speak of its unique history. The Church of England, through the Church Missionary Society, came to Fukien in 1850. For ten years there was not a single convert! Dr Melton, who was both priest and surgeon, after six years of faithful service broke down in health and returned to England to die without seeing any result. The second man, McCaw, lost his wife within a few months, and he himself died after two years of devoted service. "These died in faith, not having received the promises." And only one man was left; a man named Smith. In 1860, after ten years "without a single conversion or prospect of such a thing" the Church Missionary Society decided to close down our Mission.

Then it was that Smith did a great stroke of business for the Church of God. Like the dresser in the vineyard, he pleaded that the fruitless tree be left another year. In 1861 four men were baptized; and in his anxiety and joy Smith wrote "With only these few converts, I begin to feel something of the anxieties and fears and doubts, but also something of the joys of which Saint Paul speaks." Of the four, three quickly fell away and there was only one man left. He became the door keeper of our Church in Foochow. His son became a catechist. His grandson is a priest in Fukien. His great-grandson is now a doctor in one of our Church hospitals.

Of the Fukien Diocese it may once more be said that "The blood of the martyrs is the seed." In 1870 fell our proto-martyr,

a farmer from a small village. In 1895 Robert Stewart (my father's teacher) and a group of missionaries suffered martyrdom. And that was the turning point in the history of the Diocese. Fukien Diocese has never looked back, though from time to time the supreme sacrifice has been demanded of Christian workers. As late as 1930 two missionaries laid down their lives for the Master, and with them a number of Chinese Christians. In 1934 my own cousin a catechist, his wife and family were killed in one district; in another district a teacher and his wife were killed; in yet another place in that same year a catechist and a Bible-woman went singing to their deaths. Thus patience and suffering have marked the history of our Diocese, making it unique in the history of our Church in China.

II UNIQUE IN NUMBERS

Through patience in much suffering, Fukien has become the largest Diocese in the whole of China from the standpoint of the number of our Christians and the amount of work attempted.

Like the three legs of an old Chinese Incense Burner our work may be divided under three headings:

First, evangelistic and pastoral. Scattered over a wide area, we have some two hundred and fifty churches and mission halls, with over twenty thousand Christians. To get around to every church would take me about three years. Every Episcopal tour takes about six weeks. We have no railway system. For the most part I have either to walk or sit in a sedan chair and be carried up hill and down dale.

In one part of our Diocese we have a motor road. There I go by bus, but the busses are always breaking down, and they are usually packed. The last time I was in a bus I found one man trying to sit on my lap, a big woman trying to sit on my back, and as far as I could see I had nothing to sit on!

We have at present fewer workers than ever, and these are sadly underpaid. Our people are like sheep without shepherds. A handful of priests, thirty-eight in all, assisted by catechists and Bible women, are trying to cope with the gigantic task of looking after more than two hundred churches.

Secondly we have educational work. We try to make it possible for our young people to have a Christian education from kindergarten up. We have twelve elementary schools, one for each of our twelve rural deaneries. We have three Junior Middle Schools; there are two Senior Middle Schools, one for boys and one for girls. More

BISHOP CHANG WITH SOME OF HIS FLOCK

than five thousand children are enrolled in our schools. Then at the top we have a share in the Fukien Christian University, of which I am Chairman of the Board of Managers.

It has not been easy to keep these schools going, yet the importance of such schools is clear. For the sake of our own young people, for the sake of the next generation of Christians, for the sake of the future leaders of our Church, these schools are absolutely necessary. Trinity College, Foochow, our Senior Middle School for boys, has produced practically all our clergy, catechists, doctors, and school teachers. I learned recently that no less than four hundred non-Christian boys had asked for baptism in Trinity College alone.

Thirdly, there is our medical work. We have eight hospitals. At present it is difficult to get missionary doctors from England and consecrated doctors from China to work in these hospitals. We have four schools for the blind and eight leper colonies.

We are therefore faced with a colossal task. Undermanned, underpaid, undernourished, our response has been to launch out on a Five Year Forward Movement which began in 1946 and which reaches its consummation in 1950, when the Diocese hopes to celebrate the Centenary of the coming of the Church to Fukien — 1850-1950. Our aim is to double the number of the faithful, and to dedicate ourselves afresh for another hundred years of faithful service in Holy Church.

III UNIQUE IN POVERTY

And so I come to my third point. The Diocese of Fukien is unique for its poverty. When talking with the Non-conformists in Fukien I often tell them that we Anglicans are the poor relations!

In the past and at present the Church Missionary Society has been mainly responsible for our support; but the situation in England in recent years has made it more and more difficult for that great Missionary Society to help us adequately.

Church people in Fukien are extremely poor, yet in self-support we have really gone beyond any other Diocese in China. More than seventy per cent of our Church workers, priests, Catechists, Bible women, come from the Diocese. It often happens that people who have only one meal a day eat this one meal in three days, in order to give more generously to the Church.

Here are some of our most urgent needs:

1. Clergy Relief. Our clergy and other workers are so underpaid that they and their families are half starving. I desperately need a Relief Fund to care for special cases.

2. A Bible woman's Home. Our Bible women (the popular name for our women catechists) have all been trained in our theological school. They are single women or widows. At the present time we have eighty of them in active service. When they retire we have no place established for them; no pension. I have known cases where they have been faced with starvation. We need a house for them in their retirement, where they can be at least sure of a roof over their heads, simple food for their bodily sustenance, a common life of worship and fellowship.

3. We need a centrally located Church in Foochow for graduates of our schools who are drifting away from Holy Church for lack of such a center of Church life. We have purchased a desirable site for three thousand pounds — but one thousand pounds has been thus far paid. We must pay our debt of two thosand pounds and start building a church to attract our young people, and keep them from wandering away from the fold of Mother Church.

4. Two of our important schools are about to close for lack of funds. One, which serves an area of seven counties, is one of our most important institutions. If we do close it, our people in that vast area will have no Christian school to serve their needs. There is no other Christian school in that area, run by any Christian body.

The other school, the Robert Stewart Memorial, has had a great history.

5. We have four fishing communities who live in boats. Their only home on land is the Church. These people are neglected by the government — there are no schools for them; they are often despised and illtreated by those who dwell on the land. I want to start four schools for them. We must pay a teacher in each place who can also do the necessary personal work. The children will have to be supplied with books and simple food — they are so poor.

6. The Five Year Forward Movement Plan has been hindered by lack of funds.

7. A jeep is needed for our work —

8. The Bishop needs an English secretary badly — but there is no money to pay her salary. Can some one help with this project?

And what of the future?

The Chinese word for crisis is made up of two characters: *Wei,* which means *danger; Chi,* which means *opportunity.* We have reached a crisis in China — a critical time. There is danger, but there is also a wonderful opportunity for the Gospel of Christ. Fukien is still peaceful; and the people are hungry for the saving Gospel, the Blessed News of our Lord and Saviour Jesus Christ.

Pray for us, that the Blessed Province may be truly blessed. God bless you all, always.

WE are praying regularly for the Bishop and Diocese of Fukien; we know that all the members of the COWLEY family will join us in praying God's blessing on this great work for Christ and His Church.

Contributions for Bishop Chang's Diocese may be sent to

The Rev'd Canon B. C. Newman
Vicar's Office
74 Trinity Place
New York 6, New York

Checks should be made payable to *Fukien Diocesan Fund.*

AFTER CONFIRMATION AT THE MISSION CHURCH OF SAINT AUGUSTINE AND SAINT MARTIN

Bishop Nash chats with some of the Candidates.

"HURT FEELINGS"

by RUTH M. GORDON

Who of us has not, at one time or another, suffered from the disease described in the following pages? How can we distinguish between a right and a wrong sensitivity? The Editors are grateful to Miss Gordon for letting us use this clear answer.

TO have a sensitive nature is a gift of God. It enables one to be keenly alive, to be responsive to one's environment, to appreciate spiritual values. All lovers of beauty, the artists, the poets, the musicians must be sensitive. All those who care about the needs of others, who try to alleviate human suffering, physical, mental and spiritual should be sensitive in order to be sympathetic, in the right sense of that abused word. And the Saints are always highly sensitive, or they could not love and understand and suffer as they always do. Only those who are gifted with extraordinarily sensitive natures can see the vision, can attain the heights of ecstacy or plumb the depths of suffering. To be dull, callous, uncaring as an oyster is not a mark of high sanctity.

To be sure, suffering is the price of sensitiveness, as it is for sanctity. No one can reach holiness except by way of the Cross, however much time and energy we may waste looking for an easier way. And his own acute sensitiveness is a cross as well as a joy to such a soul. The saint, in one magnificent gesture of love, combines the two and finds in his cross his joy, because he sees it as God's gift to him, and as a way of uniting his soul with Him Whom he loves. "The cross", says the Curé d'Ars, "is God's gift to His friends." He was a saint, so he knew that.

But there is a vast gulf between being sensitive by nature, feeling things deeply and acutely, and the perversion of this gift into allowing ourselves to be at the mercy of our feelings, and concentrating them upon ourselves. This becomes especially true when our sensitive feelings become injured. We cannot, perhaps, help noticing some little hurt but we certainly can help fixing our attention upon it, fussing over it, pouting over it, brooding over it, sulking over it. That is not the technique of the saints!

As a matter of fact, what we are really concentrating upon at such a time is not the occurrence but our own injured ego, its pride scratched, its vanity pricked. If we should happen to brush against a rough piece of wood, we might get a splinter in one of our fingers; but there is no need to let it stay there, just looking at it, and poking it occasionally to see if it still hurts, until it gets infected and

festers. The intelligent thing to do would be to remove it, cleanse the wound with antiseptic and then forget about it and let it heal. That is why the Church provides the Sacrament of Penance where we can lay down our bruised pride at the foot of the Cross, and go in peace.

We must remember, too, that many little things which as hypersensitive people we allow to upset us are often only the result of our own distorted thinking. If I am very nearsighted, I often cannot make out just what an object is: it may not be a wood-pussy but only the friendly family cat. So if I have become shortsighted spiritually, with my attention rivetted on myself, my thoughts, my feelings, I may not be capable of recognizing a remark, a statement, an act for what it really is. Many a little casual word, many a little harmless remark or act that had not the slightest intent of unkindness can be so misconstrued by the self-centered person as to seem deliberate malice. In such cases the cruelty belongs to the person who so construes it.

Actually, very few people really mean to be unkind, to hurt others deliberately. Carelessness, haste, clumsiness of expression, a moment of exasperation, thoughtlessness are the usual reason for ordinary apparent unkindness. These good people just did not realize what they were saying or doing, they did not stop to think, there was a misunderstanding. Let us give them the benefit of the doubt, if we feel that we have been hurt or slighted or insulted.

If it should be one of those very rare cases where obviously we cannot interpret it as other than deliberate, let us instead of wasting time feeling sorry for ourselves, turn our attention to analyzing the reason for the hurt.

We must be very sure, first of all, that we have not honestly and justly merited the rebuke or the criticism. Perhaps it will really help us if we use it constructively. Then sometimes through our pride and vanity, our pathetic craving for attention and praise and affection, we manouever ourselves into the very situation in which we could not possibly, except by a miracle, avoid being hurt. If we insist on pulling out of line in heavy traffic, in going the wrong way on a one-way street, we must expect an accident. Many of us who are hypersensitive just because of our outsize self-love have a strange penchant for doing just that — pushing ourselves forward, speaking out of turn, rushing in where angels fear to tread, so that a hurt is

practically inevitable, and then, instead of accepting a rebuke quietly as our just due, we set off fireworks and cry to heaven about our sufferings.

If we are morally certain that we were in no wise to blame, let us try to think about the other person. People who are constantly and deliberately unkind are very unhappy. As the old English ballad runs: "Hearts that are happy are loving and kind" — and it is very true. Nine cases out of ten the person who perhaps is rude and disagreeable to us, is only snapping at us because we happen to be the nearest object available — very inconsistent and illogical, but strangely true. It is not that he hates us but that he feels so miserable himself. This is a trait which unfortunately we share with the lower animals. An injured dog or cat in its distress will bite anyone, even, at times those whom it loves best when they are actually trying to help it. The only thing to do is to try to be very careful and to go on quietly and to be filled with pity for them, not ourselves.

Whatever the reason behind the unkindness may be, the best possible way to deal with any hurt to our feelings is to ignore it and to go about our business. If by any chance it actually has been deliberate, that is the surest way to prevent anything further. There is no incentive in being rude to someone who fails, apparently, to see that one is rude, and such a pastime soon becomes a bore.

As we have already suggested, if we would just stop to analyze our delicate sensibilities, our easily wounded feelings, we should discover that far from being admirable they are merely symptoms of an acute case of egotism. Why should I expect everyone to love me and to treat me with unfailing affection? Why should I expect others, no matter whether they are busy or perhaps terribly weary, or troubled and anxious, or half-sick, for all I know, to be always gracious, polite, considerate of me — irrespective, incidentally, of how annoying and irritating or boring I may be? Who am I to demand such perfection, such heroic sanctity? Am I so beautiful, so charming, so clever, so important, so valuable that I deserve to be treated like royalty or a Ming vase? If I really cared about this perfection, this holiness that I want others to have, I should welcome the hurts and humiliations which are given to me, as opportunities to grow in humility and meekness; to become more like our Lord whom I profess to love.

Here we come to one of the strange inconsistencies of hypersensitive people. We should imagine that those who feel so keenly and suffer so much would be particularly careful of the feelings of others. This is just the difference between those who may be highly sensitive by nature but are constantly trying to overcome self, and those whose sensitiveness has become ingrown — who are only concerned with their own feelings. So we get the apparent contradiction of the person who demands love, consideration, tactful handling for himself or herself but is critical, unforgiving, unwilling to make allowances in regard to others. In other words, we demand perfection, sanctity, of others but are contented with ourselves just as we are and make no attempt to overcome our failings or to strive for this same perfection ourselves.

"Whosoever is really humble," says Saint Teresa of Avila (The Way of Perfection XV:I) "ought to wish to be despised, persecuted, and condemned for serious offences without any just cause. If you seek to follow our Lord, in what better way can you do so? No bodily strength is needed here, nor the help of any one, save God."

If I am honest with myself as I look in the glass and run over the short list of my accomplishments and my few virtues (all of which are God's free gifts to me) I shall undoubtedly have to admit that there is actually no valid reason why any one should be especially fond of me or treat me with special consideration as something very choice and precious. The surprising fact emerges that any one can, and so many do, kindly and sweetly tolerate such a faulty creature. "In the course of justice," Shakespeare reminds us, "none of us should see salvation." In other words, if I got what I really deserve hereafter it would be a great deal more unpleasant for me than it is now.

Here we come to the great mystery of the Redemption. How can we who are sensitive raise our eyes to the Crucifix and then dare to complain of our hurts? That is what the saints understand, and why they can joyfully welcome the hurts and humiliations which unite them to the Beloved.

Looking at our Lord, hanging on the Cross for our sins, we are overcome at the sight of such love. God loves us, each one of us. God the Son died for all of us, poor miserable, tiresome, stupid creatures that we are. Isn't that stupendous? Though my fellowmen may be properly disgusted with me for all my sins and annoying faults, God loves me. And that ought to be enough for me. If God

loved me enough to give His only-begotten Son for me, to die on Calvary for me, why should I let myself get all upset and disturbed because some poor human creature like myself doesn't happen to fancy me, or gets provoked at me? How pathetically it illustrates that the real object of my love is certainly not God, nor somebody else, but just myself.

Our Lady, who always shows us the kind of person who is always pleasing to God, makes it surpremely clear to us that there is no room in a truly Christian life for self-centered sensitiveness. There are several instances in the Gospel narratives, in which presumably, if she had been like us, she might have been hurt. Obviously she was not the thick-skinned, callous, phlegmatic kind of person. But there is never a hint of her being upset or miffed. It was her greatness in love and humility, those two virtues, which made her so pleasing to God, and her obedient self-abandonment to His will for her, which made her so serene and selfless.

Let us look at her, the Queen of Saints, and at the vast host of holy ones who in all ages learned the great lesson of attachment to God and detachment from self. "Except a corn of wheat fall into the ground and die" . . . Let us try to learn to die to self, that some day we may rise to newness of life in Him.

ADVISORY COUNCIL ON THE RELIGIOUS LIFE

THE special Committee elected by the important meeting of Religious Superiors, Novice Masters and Novice Mistresses, met in New York City this Spring, to formulate a Constitution for the proposed Advisory Council on the Religious Life. We understand that this is to be submitted to another meeting of the representatives of all our Religious Communities, to be held in the Fall. We ask the prayers of all our readers for God's blessing on this forward step.

In Christmas COWLEY we inadvertently omitted to mention that the Reverend Brother Francis Anthony, Superior of the Brothers of Saint Joseph, was elected a member of that important Committee. Our apologies to Brother Francis Anthony and his brethren.

FROM THE EDITOR'S DESK

ABOUT THE PROPER OF SAINTS

THE blessed Saints are our fellow Church-members; our brothers and sisters in Jesus Christ, who have demonstrated in their own lives that the Christian Religion can be lived as well as talked about. From early ages the Church has honoured her heroes, whom we call Saints, and remember at the Altars. In honouring the triumphs of our departed brothers and sisters in Christ, we but honour the triumphs of Christ in them.

We have had several enquiries about the enlargement of the Calendar of Saints in our forth-coming *American Missal Revised*. The additions are not so many as one might expect. The Calendar of the First Edition of the Missal, which included the Calendar of the American Prayer Book, has been carefully retained. We are not legislating for the Church as a Congregation of Rites; we are rather enriching a treasury from which all may draw according to their needs. Following is a statement of the principles on which additions have been made.

First, the Calendar of an American Missal should provide for the Patronal and Titular Festivals of all our parish churches, insofar as they have been named in honour of Divine Persons, Mysteries of the Faith, and canonized Saints. We have carefully checked with a list of Church Dedications which has from time to time appeared in *The Living Church Annual*.

Second, the Calendar of an American Missal should provide for the needs of Churchmen of many racial backgrounds. Certainly it should include great Saints of the British Isles, who are in a very real sense our Fathers in the Faith; but the Church in this country long ago ceased to be just a bit of Britain transplanted. Men from many racial stocks worship at our Altars. Every nationality has its own contribution to make to our national life; all that is fine in each racial heritage should be conserved. We have tried to provide for the Patronal Festivals of all the different nationalities represented in the Episcopal Church.

Third, the needs of our Religious Communities should be provided for. This embraces a larger group than is generally realized. Many of our most devout and earnest parish Priests are Oblates or Associates of one or another of our Religious Communities. Many of them are accustomed to follow the Calendars of their respective affiliations in saying Mass and reciting the Divine Office. Several Communities have told us of their special needs; we have also checked with the Calendars of the two Office Books most widely

used in this country: *The Monastic Diurnal* and *The Hours of Prayer.* Some fine material has been drawn from *The Prayer Book Office,* with the gracious permission of Father Paul Hartzell and his publishers.

Fourth, there should be a recognition of our Post-Reformation Anglican Beati, some of whom already appear in official Anglican Calendars, such as William Laud, the last Archbishop of Canterbury to be martyred; King Charles the Martyr, the three hundredth anniversary of whose death in defence of the Church and her Ministry occurred this last January 30; together with the priests, Edward Bouverie Pusey, John Keble, and John Mason Neale, who spent and were spent in defence of the Catholic Faith and Order of the Church. Also it seemed well to draw upon the Scottish Prayer Book and the South African Liturgy for propers for several important Holy Days provided in the Missal, together with the Scottish Post-Communions. This material from contemporary Anglican sources is provided for alternative use where desired.

Fifth, there should be a recognition of the fact that at no time has the Anglican Communion ever claimed to be the whole of Catholic Christendom. No reputable Anglican theologian has ever declared that "Outside the See of Canterbury there is no salvation!" The final break with Rome was made by Rome; but the Anglican Communion has never acquiesced in the current divisions of Christendom. In the Creeds we continue to proclaim our belief in One, Holy, Catholic, and Apostolic Church. The Church is One with the past; despite her present outward divisions she is still One. We honour the great Saints of the past, who are truly ours because they are Catholic; we rejoice to honour such great Saints of the Post-Reformation period as: Saint Francis Xavier, the heroic missionary who preached Christ in Japan in 1549 – the same year that the First English Prayer Book was set forth; Saint Teresa of Avila, the tremendously practical mystic who told the Spanish grandees of her day that their daughters would make better wives and mothers if they knew how to read and write; the Twenty-six who in 1597 chose to be crucified in Nagasaki, rather than curse Christ and live a few years longer; Saint Ignatius Loyola, who wrote *The Spiritual Exercises,* a book of meditations which has helped thousands of Anglicans to love Jesus Christ better; Saint Vincent de Paul, whose heroic love for Christ in His suffering members proved to be so great an inspiration to the priests of the Anglican Church during the last century. All these truly belong to us, as they belong to the One, Holy, Catholic, and Apostolic Church.

We are very grateful to the generous friends who have given to the Missal Publication Fund; such offerings help make publication of the Missal possible. Also we wish to thank those who have arranged for three memorial Missals to be given to the Monastery Church. At least a dozen Missals will be needed for the proper equipping of the Monastery Altars. Fathers in residence at the Mother House are usually privileged to offer the Holy Sacrifice every day; and many of our priest-guests greatly appreciate the opportunity of an Altar. Such Missals make beautiful small memorials. They may be arranged for at the pre-publication prices of $25.00 for red buckram; $45.00 for red morocco. Contributions for the Missal Publication Fund and for Memorial Missals should be addressed to

The Secretary of Publications
980 Memorial Drive
Cambridge 38, Massachusetts

Checks should be made payable to *The Secretary of Publications:* memorial inscriptions can be arranged for with the Father Secretary.

Our COWLEY family is increasing, for which we rejoice; but we do need many more subscribers, if we are not to increase our subscription price. The magazine is not published as a money-making venture, but rather to increase a knowledge of subjects Missionary and Religious. We would rather double the size of our subscription list than double the cost per subscriber. We believe that our readers will make our best agents for securing new subscribers; one friend, knowing our problem, has already secured ten new subscribers! And of course Gift Subscriptions, designated and undesignated, are mightily appreciated.

Ave Maria, recently issued by our Department of Publications, has been very graciously received by the reviewers. It is a beautifully printed little book of devotions in honour of the Mother of our Lord and Saviour Jesus Christ. The type is clear and black, and is accompanied by appropriate Bible references, and some carefully printed notes which add to its usefulness. The cover is printed in red and gold on blue. *Ave Maria* sells for thirty cents.

The nine o'clock Mass on Thursdays at the Monastery is regularly offered for all the members of our COWLEY family, living and departed, and for the work of the Department of Publications, especially the reissuing of *The American Missal.* From time to time we are glad to remember special intentions of the Family as they are sent in; we ask you all to pray for COWLEY and the Missal, especially on Thursdays. Our great task needs to be upheld by the energy of many prayers.

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

THE CHURCH OF SOUTH INDIA, Its Relationship to the Anglican Communion, by Louis A. Haselmayer, Ph.D. For the American Church Union. Morehouse-Gorham Company, New York City, 1948. Pamphlet, price seventy-five cents.

THIS booklet is a valuable companion to the author's important study, *Lambeth and Unity,* since it applies the basic principles of Faith and Order there worked out to the problem of the relationship of the newly-formed Church of South India to the Anglican Communion. Dr Haselmayer gives a careful play-by-play description of the negotiations, beginning in 1919 and proceeding at intervals until the 1943 version of the Scheme was gradually accepted and the actual union inaugurated in September, 1947. The merger into a wholly new Christian Church has involved three groups: (1) the South India United Church, made up of former Presbyterians and Congregationalists; (2) the South India province of Wesleyan Methodists; and (3) the four southern dioceses of the Anglican Church of India, Burma and Ceylon.

The author makes it plain that unless we refuse to face facts and sentimentally believe that any getting-together of Christian bodies is the genuine work of the Holy Spirit and to be approved, then we must subject this "bold experiment" to severe criticism on at least three grounds.

First, the plan attempts to combine divergent ministerial traditions without first reconciling divergent traditions of doctrine. That is, it tries to deal with problems of Order without wrestling with the more fundamental matters of Faith. The two are vitally interrelated. Although the South India method was popular between 1920 and 1940, today competent Christian leaders increasingly regard it as both fruitless and unsound.

Second, the supposed Anglican contribution to the "new whole" has become so diluted, through compromise or misunderstanding, that there seems little chance, even over an interim period of development, of there emerging a body that is basically Catholic in either Faith or Order.

Third, it is open to question whether Anglican participation in the plan is legally justified, since the procedure used in the final voting was very likely uncanonical, and the action did not have the

hearty approval of the Anglican Province. Moreover the crucial step was made in the midst of World War II, when proper publicity and adequate universal study were impossible, and it was precipitated without heeding the Metropolitan's caution that the counsel of the 1948 Lambeth Conference should be sought. This booklet was written before the Conference convened.

That Conference has now met; and while it still leaves the Anglican Communion with no official policy as to either Orders in the new Church or the question of inter-communion with it, it did provide spiritual ministrations for the Deanery of Nandyal, which has refused collaboration with the new Church, although it is within its territory. In a sense, Lambeth has continued the semi-official administrative policy of the two recent Archbishops of Canterbury, which might roughly be termed friendly interest with a "wait and see" attitude. The Lambeth Resolutions, however, clearly state (1) that in all future reunion proposals, matters of Faith must be frankly faced at the outset, and not separated from the problem of Orders; (2) the goal must always be one with which the Anglican Church can be in full communion; and (3) the Lambeth Conference (or the Provinces concerned) should be consulted in any scheme involving withdrawal from the Anglican Communion.

Wider reading and acceptance of both of Dr Haselmayer's fine studies is to be hoped for, so that when the Anglican Communion does finally take a definite stand on these vital matters, it will be a sound one which will advance a truly integrated Catholic Christendom and not further fragmentize it into new anomalous or hybrid creations.

J. R. Ramsey

THE PROTESTANT ERA, by Paul Tillich. Translated from the German and with a Concluding Essay by James Luther Adams. University of Chicago Press, Chicago, Illinois, 1948. Pages xxix, 323. Cloth, price $4.00.

THOUGH fairly stiff reading, this volume well repays the time spent with it. In his introduction, Dr Tillich tells us that he considered entitling his collection of essays "The *End* of the Protestant Era." His thesis is that there "is an urgent need for a profound transformation of both religious and cultural Protestantism." He further assures us that "There is no such thing as 'classic' Protestantism." Our author holds that Protestantism is a principle which will develop neither into a return to Catholicism, nor degenerate into secularism, though many signs seem to point each way.

Dr Tillich believes that Protestantism is headed into a new form of Christianity, the structure of which does not yet appear. The claim is made that the bed-rock of Protestantism is the power manifest in our Lord to reconcile our distorted humanity, through His divine self-giving, to the norm, making possible our relationship with God.

The absence of the sacramental principle in Protestantism is admitted and deplored. Suggestions are offered as to the way, in which, through practical Christian discipline, the dynamic of Sacramentalism may be restored in Protestant experience.

For Catholics of Anglican inheritance, these essays toward the formation of a contemporary Protestantism make crystal clear the fact that the religion of the Prayer Book, now four-hundred-years-tried-out-in-daily-experience, was not in the past; is not now; nor ever will be, if loyally adhered to in the future, Protestant. In this book we may see, if we have not noted it already, that we may accurately be said to belong to the Catholic "family" of "Churches". Or in simpler language, that we are Catholics. For Tillich enables us to realize that Catholicism is the classic or norm of Christianity, and that Protestantism is the continually shifting variant.

H. W. VAN COUENHOVEN

CRY, THE BELOVED COUNTRY, by Alan Paton. Scribners, New York City, 1948. Pages 278. Cloth, price $3.00.

IN a world so hardhearted and impervious to the claims of humanity as ours today, it is an encouraging fact that this book, published separately in England and America, has had such quick and widespread appreciation. Up and down England it was soon recommended as a book "you simply must read"; it was not long on sale before it found its way into Court circles and the Royal Family; in mid-ocean one found it in the library of the *Queen Mary;* and soon after one's landing in the United States first a Negro, then a Caucasian asked the question "Have you read that book?"

"That book" is a heartbreaking work of fiction, which is the more so because founded on fact. It may be true that none of the things recorded in this book actually happened; yet just such things as are here recorded have happened and are happening. The book is a true picture of life for the African, in town and country, in South Africa today; that is why the book is heartbreaking. Who in South Africa has not met Kumalo, and his poor misguided son? Who has not met Msimaga? Who has not met Jarvis? — yes, and Dubula,

the bull-necked political agitator, and all the other characters of this lifelike and remarkably fairminded book?

Mr Paton presents the state of things without comment, leaving it to speak for itself; and he does so with remarkably balanced recognition of the good as well as the bad that is in both European and African. He is an observer with a happy way of recording, with the lightest touch, his observations. The description of the delivery and the reception of the dread letter from Johannesburg is true to life; and who, that has been in the country, has not seen the "barefooted African children dropping from the mist on their way to school"!

Only through the human heart can the lot of suffering and oppressed humanity be improved, and only when that heart has been made to ache. This book will go far to create the first essential condition for reform — the aching heart.

F. J. Rumsey, S.S.J.E.

AVE MARIA, A Little Book of Devotions in Honour of the Mother of Our Lord and Saviour Jesus Christ. The Society of Saint John the Evangelist, Cambridge, Massachusetts, 1948. Pages 28. Paper, price thirty cents.

ATTRACTIVELY printed, this is a brief, simple, and direct little manual, full of excellent suggestions and plenty of Scripture. It would be an excellent tract to enclose with your letters.

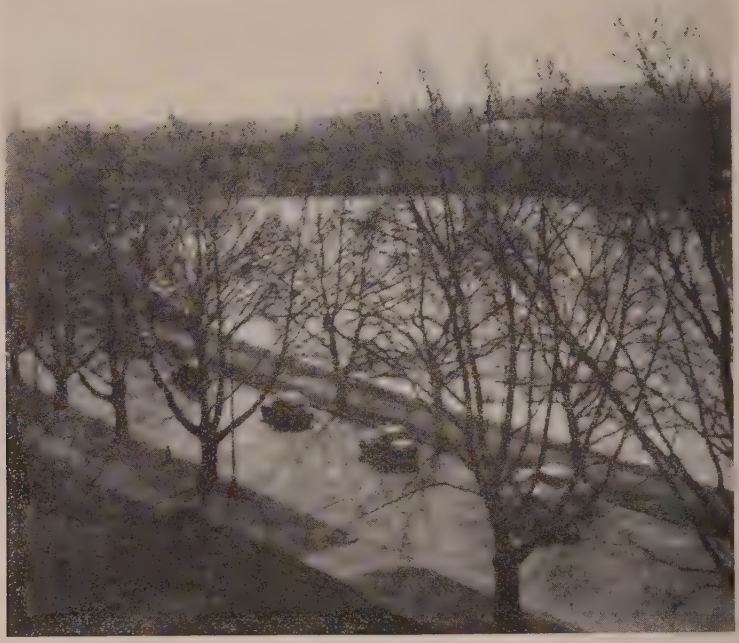
Darwin Kirby, Jr.

THE SERVER'S GUIDE. The Order of Saint Vincent, Burlington, New Jersey, 1949. Pages 32. Paper, price twenty-five cents.

WE had thought that the last edition of *The Server's Guide* was as excellent as such a publication could be; yet this newest edition is better than ever. Not only are there small black and white drawings to remind the Server of his position during various parts of the Mass; there are also "close-up" drawings of the lavabo and ablutions which every boot server will appreciate. E. H. M.

SPIRITUAL COMMUNION, by S. C. Hughson, O.H.C. Holy Cross Press, West Park, New York. Pamphlet, price ten cents.

FATHER Hughson has given us a very practical Instruction on Spiritual Communion which all of us may read with profit. Rightly, he closes his Instruction with a brief formula for making a Spiritual Communion. At the risk of seeming presumptuous, we would suggest that the words "May the Body and Blood of our Lord Jesus Christ preserve my body and soul unto everlasting life. Amen." be added to the form for Spiritual Communion in the next edition of this valuable pamphlet. E. H. M.



Courtesy Brother David Anthony
FROM THE MONASTERY TOWER

COMMUNITY CHRONICLE

FATHER Viall has resigned as Liason Officer of the Church in this country to the Church in Japan, with the consent of the National Council and the Father Superior of the American Congregation of the Society of Saint John the Evangelist. At the request of the House of Bishops of the *Nippon Sei Ko Kwai,* and with the consent of the Father Superior, Father Viall is to become Warden of Central Theological College, Tokyo. Affiliated with Saint Paul's University, this is the official Seminary of the Japanese Church.

All our friends are reminded of the Novena for the Religious Life, extending from Friday, May 27, through Saturday, June 4. All through the year, Religious are working and praying for the Church and for all her children; during the annual Novena all

our Religious Communities ask the Church to pray for them. Devotional material for use during the Novena may be obtained by addressing The Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Offerings to cover postage and mailing costs will not be unwelcome!

Oblates, Associates, and Members of the Fellowship are reminded that Friday, May 6, is the Feast of Saint John Before the Latin Gate, one of the two Patronal Festivals of the Society of Saint John the Evangelist. Priests are asked to offer the Holy Sacrifice, others are asked to receive Holy Communion for the Society, either on the Feast Day or within the Octave. In some places Corporate Communions are being arranged.

Our Episcopal Visitor, Bishop Conkling of Chicago, will make his official Visitation of the Monastery in Cambridge from Wednesday, May 11 through Friday, May 13.

The Summer Retreat of the American Congregation of the Society will be held at the Monastery in Cambridge from Monday, June 20 through Saturday, July 2. We will greatly appreciate it if our friends will spare us all but the most urgent telephone calls, visits, and correspondence during that period.

Perhaps our outstanding visitors at the Monastery in Cambridge during the first quarter of the year were the Right Reverend Michael Chang, S.T.D., Bishop of Fukien, China, and the Right Reverend Dom Augustine Morris, O.S.B., Abbot of Nashdom, England. Bishop Chang's interesting Conference to the Community is reported on page 9 of this issue of COWLEY.

Dom Augustine is the only mitred Abbot in the Anglican Communion at present, and has been visiting this country in the interest of Saint Gregory's Priory, at Three Rivers, Michigan. Saint Gregory's is an American foundation made from Nashdom. It

Photo D-A

ABBOT OF NASHDOM

is hoped that in time this may grow into an American Abbey. While with us, the Father Abbot addressed the New England Branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, and told something of the life and work of Saint Gregory's.

The Father Superior General has graciously loaned us Father Rumsey of the South African Province of the Society for a visit of several months; the Father will be returning to England late in May, we understand. For many years the Father was stationed at Saint Cuthbert's Mission in the Diocese of Saint John's Kaffraria, where the Society operates a mission covering seven hundred square miles. Father Rumsey has been preaching in several places, notably Grace Church, Manchester, New Hampshire, and has been showing his extremely interesting film strip of Saint Cuthbert's to many parishes and groups.

We ask the prayers of our readers for our Good Friday preaching:

Father Williams	Saint John's, Bowdoin Street, Boston
Father Smith	Trinity, Haverhill
Father Wessinger	Saint Paul's School, Concord N. H.
Father Rumsey	Saint Augustine's, Boston
Father McDonald	Saint John's, Portsmouth, N. H.
Father Pedersen	Saint John's, Hingham, Massachusetts
Father Cooper	Saint Cyprian's, Boston

Father Williams conducted a series of Conferences at Saint Joseph's Church, Durham, North Carolina, during March, and while there addressed the student body of Duke University.

Father Banner conducted several Missions and a School of Prayer in North Carolina.

Father Smith conducted a Retreat for Priests at the Monastery; preached a series of Missions in Texas; and will conduct a weekend Retreat for Laymen at the Monastery, April 29-30.

Father Wessinger conducted a Retreat for the Sisters of the Transfiguration at Glendale, Ohio; a School of Prayer at Canterbury College; conferences with our Associates at Nashotah House, Seabury-Western and the General Seminary; preached a Lenten course at Saint Mary's Dorchester.

Father Johnson is our most kind and considerate Refectorian at the Mother House.

Father Forbes is very active in the work of our Maine Missions; and in the administration of the Guild of the Holy Ghost the Comforter.

Father Dale continues as Vicar of the Church of Saint Augustine and Saint Martin, and Chaplain General to the Sisters of Saint Margaret.

Father McDonald conducted a Retreat for the Sisters of the Holy Nativity and their Associates at Newport, Rhode Island. He also preached at Saint Stephen's, Boston.

Father Humphreys has been most busy as Acting Chaplain to the All Saints Sisters, Baltimore, and Priest in charge of Saint Peter's Church, Ellicott City, Maryland.

From Japan Father Takeda wrote this interesting letter -- the Father is Chaplain at Saint Paul's University, Tokyo.

Fifty-two students and teachers were baptized on Saint Thomas' Day. That is the fruit of our work since last summer. About 120 have been made Christians during the past year. This time two University teachers and their children, and parents of primary school children were accepted into the family of God.

On Christmas Eve we had a beautiful service of Christmas Carols, which I am told was first arranged by Archbishop Benson. Six hundred people were packed into the Chapel; the Carols were sung by one hundred and fifty students. The Chaplain, the Officiant, and the Bishop of Tokyo all wore beautiful copes; one of which was the gift of the Diocese of California. Nine men read nine lessons and Dr Sasaki gave a Christmas message . . . Incense, candle light, and music helped to make a heavenly scene in one little corner of this ugly world.

Father Eckman continues his Chicago apostolate as Vicar of Saint Francis' Church in that city. As Chaplain of Saint Anne's Convent, Arlington Heights, the Father made a flying trip to Cambridge in order to receive the First Vows of one of the Sisters.

Father Pedersen addressed the Church Periodical Club of the Diocese of Massachusetts at Trinity Church, Boston, on April 5; on April 12 he conducted a Retreat for Laymen at Trinity Church, Melrose, Massachusetts; he also gave two Lenten addresses at the North Congregational Church of Cambridge.

Father Gross, Superior of Saint Luke's Mission House, Caribou, was home for a few days in February. The Father reports much hard work accomplished by the brethren of our Northern outpost.

Father Thomas writes cheerily from England. The Father is being kept busy preaching, giving Retreats, working in the Library and Garden of the Oxford Mission House.

Father Gibbs is assisting at Saint Francis', Chicago, and is active among our Associates and Fellowship members.

Father Everett has been acting as Guest Master in Father Banner's absence.

Father Nuki spent a month in the Diocese of Chicago, working among Japanese Churchmen there.

Father Cooper was recalled from Caribou in February; Father Keller, our resident Oblate, was sent to take his place.

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